1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

175 131 enemies, they settled down in one place. At the same time, however, they refrained from forming ties of kinship with the Kamchadal, thus preserving their language and customs intact. Now they have become Russianized, like the Kamchadal, and in no way differ from them. "Koryaki,"[1] the name of their settlement, is the sole reminder of their origin.

131 161 At the present time the camps of the Reindeer Koryak reach as far south along the western slope of the Kamchatka Ridge as the fifty-fifth degree of north latitude:[1] and, according to Slunin, a few families will sometimes even reach Bolsheretzk.[2] The Reindeer Koryak have also spread farther northward than at the time of the intertribal wars. Then, according to tradition, the southern Chukchee camps were separated from the northern Koryak camps by a stretch of desert land, which the Chukchee would cross from time to time to attack the Koryak. Now the Chukchee and Koryak camps wander peacefully together upon the table-land of the Palpal.

I am inclined to suppose that no changes have occurred in the distribution of the Koryak in the northeastern region. The northeastern branch of the Koryak, the Kerek, have held themselves aloof from Russian influence, and until recently have been very little known.

221] The western boundary-line of the Koryak territory is formed, now as formerly, by the Stanovoi, or, as Maydell calls it, the Kolyma Ridge. But in winter, for purposes of squirrel-hunting, a few camps wander across the Stanovoi Ridge into the region of the Kolyma River, as far as its tributaries Omolon and Korkodon, and return in the spring. According to traditions of [221] the Korkodon Yukaghir, the Koryak in olden times crossed the Stanovoi Ridge to wage war against them.

131 161 361 At the present time the Koryak territory is situated mainly in the two districts of Gishiga and Petropavlovsk. The Gishiga district has an area of 81,553 square miles, and that of Petropavlovsk 149,467 square miles. According to official data, there are in the Gishiga district 0.9 inhabitants to a square mile, and in that of Petropavlovsk 0.45 inhabitants to a square mile. The population is, of course, concentrated near the mouths of the rivers, in the river-valleys, and in places where reindeer-food is abundant. Between these inhabited places are large stretches of uninhabited desert land.

To understand Koryak culture in so far as it depends upon environment, it is necessary to give here a brief description of the nature of that region.

133 OROGRAPHY. — The Koryak territory may be called a highland rather than a lowland country, but nowhere do the elevations reach any considerable height. They are either spurs of mountain-chains which lie outside of the Koryak country, or are small elevations forming the watersheds within the country. The Stanovoi Ridge sends a few such small spurs eastward, which

[1] See Part I, map. [2] See Slunin, I, p. 450.

1: Jochelson E-5 (1900-01) 1908 R74 Koryak R74

With reference to the Paren and Kamenskoye people, Dittmar says in another place that they are "of a restless, warlike nature, or, rather, they have the nature of robbers, which has made for them a number of enemies,"[1] and that the wandering Koryak visit them only in case of dire necessity. The Reindeer Koryak, on the other hand, are, according to Dittmar,[2] such an honest, straight-forward people, that he expresses a wish that the demoralizing influence of civilization should not touch their pure patriarchal life.

Maydell, on the contrary, considers the Koryak a wily people, who have caused a good deal of harm to the Russians by their pretended submission and treacherous revolts.[3]

Slunin says of the Maritime Koryak, that they are "more advanced, more receptive, have better morals (?), and are more sociable in their manners,"[4] than the Reindeer Koryak, but are not very hospitable; while hospitality, and readiness to come to the assistance of the needy, constitute, on the contrary, a distinctive trait of the nomadic Koryak.

Kennan[5] also praises the Reindeer Koryak for their honesty and hospitality, while the picture he draws of the Maritime Koryak is anything but attractive. "They are," says Kennan, "cruel and brutal in disposition, insolent to everybody, revengeful, dishonest, and untruthful. The settled Koraks of Penzhinsk Gulf are unquestionably the worst, ugliest, most brutal and degraded natives in all northeastern Siberia; more trouble than all the other inhabitants of Siberia and Kamchatka together."

Personally I believe that the principal traits of character of the Maritime and Reindeer Koryak are much alike. They are proud, independent, inclined to brag; their passions are easily aroused; they take offence readily, and try to avenge themselves by any possible means. They are hospitable and sociable with people in whom they have confidence, but do not conceal their dislike for those who are unfriendly to them, or who, for some reason or another, did not gain their favor. They do not fear death, and they cannot be frightened by anything. For reasons such as the death of a relative, quarrels, or wrath, suicide has frequently been committed among them, as well as among the Chukchee, even recently.

In former times, owing to these traits of character, feuds, or misunderstandings among the Koryak, or between them and other tribes, ended in mutual slaughter. At present, their manners are somewhat gentler, but in dealing with them one must always take into consideration their obstinacy, austerity, and dauntlessness.

Together with the Chukchee, the Koryak are the only Siberian tribe whose attitude toward the Russian authorities is that of almost perfect independence. However, the Russianized Koryak of the Okhotsk district, and

[1] Dittmar, Die Koriaken, p. 11.
[2] Ibid., p. 34.
[3] Maydell, I, pp. 307–373.
[4] Slunin, I, p. 392.
[5] Kennan, pp. 197, 203, 209.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

223 the Koryak are rather poor shots, and do not care to hunt birds. In spite of the abundance of birds in spring and autumn, during the season of their migrations north and south, they kill very few, and do not lay by any stores of bird-meat. The birds are eaten fresh only.

Sea-fowl are caught by means of snares made of whalebone or sinew-thread. Winter birds, like the ptarmigan, are caught with nooses made of sinew-thread, which are tied to a board that has been placed in the snow. They are also driven into nets made of nettle-thread and killed with sling-stones that are hurled with slings of seal-skin (Fig. 94).

223 411 If there happens to be a nesting-place of ducks or geese, or other birds of passage, not far from the village, the Koryak drive them ashore and kill

Fig. 94 (1/11). Sling. Length, 100 cm.

them with clubs during the moulting-season, which is late in July or early in August. In the village Talovka, bird-darts (Fig. 95) were used for killing moulting birds. Within a few miles, up the Talovka River, lies the favorite breeding-place of the geese. In August the villagers go there in kayaks to hunt them while moulting. They use bird-darts exactly like those employed

Fig. 95 (1/11). Point of Bird-Dart. Length of point, 30 cm.; total length, 186 cm.

by the Russianized tribes on the Anadyr and the Kolyma. The Koryak, however, do not employ the throwing-board, but hurl the dart with the hand.

[721] 411 WAR. — At the present time the Koryak wage no war. The weapons which were used in days of old for war and hunting alike, as bow, arrows, and spear, have been preserved to a certain degree as hunting-weapons; while the weapons that were used in war only, have now either entirely disappeared or are retained als keepsakes.

Weapons. — Previous to the introduction of iron, stone and bone, and partly also wood, were used as material for arrow-heads. We have seen before that stone harpoon-heads are still in use; but stone arrow-heads (auta'-ma'xem) are now hard to find. I never saw a complete arrow with stone head. They were evidently superseded more quickly by iron-pointed arrows than were those made of bone. Stone arrow-heads may be found in excavating ancient dwellings, but they are also preserved by some of the people as keepsakes or as amulets. Three stone arrow-heads are represented in

l:Jochelson E-5 (1900-01)1908 RY4 Koryak RY4

648 turages. Besides, in the days when might was right, herds were often taken
by force through direct attack of the herd-owner: they had to be always
174 watched, arms in hand. The Reindeer Chukchee, in their invasions of the
Koryak Reindeer camps, would ultimately reach the sea and attack the set-
tlements of the Maritime Koryak. The northern villages of the Kerek are
173 still subject to oppression by the Reindeer Chukchee, who, as the Koryak,
often rob the Kerek of their stores, and exact service from them.

721 We have some traditions recording wars between the Kamchadal and
the Koryak. Without doubt, such wars occured often, as well as lesser
feuds between the various groups of each of these two peoples; but what may
be concluded from the traditions is, that no such antagonism existed between
the Kamchadal and the Koryak as between the latter and the Chukchee and
437 Yukaghir. This could possibly be explained by the fact that in northern
Kamchatka the settlements of the Maritime Koryak are in direct contact with
167 the settlements of the Kamchadal. It would have been hard to draw an
ethnographic line between these settlements. Marriages between the peoples
were common, and the border region was populated by a mixed people.

The Kamchadal obtained from the Reindeer Koryak, through barter,
hides for clothing, and these trading-relations were peaceful. In olden times
the Reindeer Koryak did not advance in Kamchatka farther south than Tighil.
The subsequent movement of the Reindeer Koryak along the western
slope of the Kamchatka ridge southward led to complaints from the Kam-
chadal, who accused the reindeer-breeders of driving away their game-animals
or of killing them out of the hunting-season. To regulate these conditions,
the Russian authorities require from the Reindeer Koryak, that whenever they
pass to the Kamchadal territory, they shall secure the consent of the neigh-
boring Kamchadal villages and abstain from hunting earlier than the Kam-
chadal hunters. On the other hand, the Kamchadal derive benefits from the
close proximity of the Reindeer Koryak; for, outside of the advantages of
barter, the Koryak kill reindeer for the Kamchadal in times of famine. Still
the Koryak are not admitted to the valley of the Kamchatka River.

The relations of the Koryak to the Yukaghir and Tungus will be dis-
177 cussed more fully in the work on the Yukaghir. Besides, the Koryak at
present scarcely ever meet the Yukaghir. Only those of the Reindeer Ko-
648 ryak who during the winter traverse the Stanovoi Mountains to the valleys
of the Korkodon and the Omolon Rivers, come in contact with the Korko-
don Yukaghir. Their relations with the Yukaghir are rather of a beneficial
character. The Yukaghir are too poor to carry on regular barter. Generally
they induce the reindeer-owners to give them some hides and a little deer-
meat for nothing. The Tungus, who before the advent of the Russians, were
constantly at war with the Koryak, began, after the subjection of the coun-
try by Russia, to penetrate the unoccupied localities in the Koryak terri-

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

Fig. 2) had six sleeping-tents for thirty people. Among them were eleven persons not related to him, — herdsmen and their families.

The difference between the summer and winter tents is in the quality of the cover. For winter it is made of better and heavier skins. All holes and openings in it are sewed up and covered over, and the snow is piled up all around the tent. The inner tent for summer is made of old skins with the hair clipped short. Among some Reindeer Koryak of the Taigonos Peninsula I saw inner tents made of dressed reindeer-skins, like those of the Tungus.

To my mind, the Koryak tent with its inner sleeping-place appears to be a compromise between the tent of the Asiatic nomads and the snow-house of the Eskimo. The inner tent is illuminated and partly heated by a lamp fed with reindeer-fat, like the oil-lamp of the Eskimo house; while the hearth of the outer tent is intended for cooking mainly.

Except on particular occasions, when Reindeer Koryak assemble in numbers, either for purposes of trade or for the celebration of festivals, a camp (ya'mkən, "people," the Koryak term for a camp of Reindeer people) is seldom composed of more than three tents. At least, I have never seen any more populous camps. A camp (see Plate XXI, Fig. 2) is usually composed of families, or groups of families, connected by ties of kinship (by blood or by marriage); or of a wealthy reindeer-owner and the families of his herdsmen; or of families not at all related to one another, but who, for the convenience of common pasture-grounds and the supervision of the herd, have combined their small herds.

The camp does not move from place to place as frequently as the Arctic nomads are supposed to do. There are four main removals during the year. Towards winter, in October, they put up their tents in the river-valleys, under the protection of high banks, among poplar and aspen groves. In spring, at the end of March, before the fawning-period begins, they descend into the open tundras of the lower courses of rivers, which are covered with lichen. In summer, in the month of July, they ascend the mountains to be near the river-sources. In the fall, at the time of the fawn festival, they return from the ridges to the elevated tundras of the watersheds and the river-valleys.

Other removals depend upon special causes; for instance, the exhaustion of pasturage, the prevalence of an epidemic among the people, or of some disease that attacks the reindeer; and sometimes the removal is for purposes of trade.

In olden times, according to tales of the Koryak, when an attack by a hostile neighbor was anticipated, and also during the wars with the Russians, the camps were surrounded by sledges, and the reindeer were driven inside of this fortified camp.

MARITIME KORYAK. — Like the tent of the Reindeer people, the dwelling of the Maritime Koryak is called, besides ɪ'ge-yan ("genuine house"), also yayáñi.

23: Krasheninnikov N-3 (1736-40) 1764 Koryak

from the Eaſtern Ocean weſt to the head of the rivers *Penſchina* and *Omolona*, north to the *Anadir*, and ſouth to the rivers *Leſnaya* and *Karaga*. Sometimes they come even over theſe bounds, approaching very near to *Kamtſchatka*; but this indeed happens very ſeldom, and only when they are afraid of the *Tchukotſkoi*, who are their moſt dangerous neighbours. The people that they border upon are the *Kamtſchadales*, the *Tchukotſkoi*, *Ukageri*, and the *Tunguſi* or *Lamuti*.

The *Tcukotſkoi* ſhould be accounted a race of the *Koreki*, which in truth they are; if ſo, then it may be ſaid that the country of the *Koreki* is of far greater extent, for the *Tchukotſkoi* poſſeſs northward from the river *Anadir* as far as the *Tchukotſkoi* promontory. Indeed, thoſe *Tchukotſkoi* that live north of the river *Anadir* are not ſubject to the empire of *Ruſſia*, but frequently make incurſions upon thoſe that are, both *Koreki* and *Tchukotſkoi*, killing and making them priſoners, and driving off their herds of deer. In the ſummer time they fiſh not only in the ſeas near the mouth of the *Anadir*, but even come up the river a great way, when thoſe people who are ſubjects to *Ruſſia* frequently fall into their hands.

The *Koreki* differ not only in their manners from one another, but alſo in the form of their bodies. The wandering *Koreki*, as far as I could obſerve, are of ſmall ſtature, and very lean; they have ſmall heads, and black hair, which they ſhave every day; their face is oval, their eyes ſmall, eyebrows hanging, noſe ſhort, mouth large, and their beard black and pointed, which they frequently pluck. The fixed *Koreki*, though not of a very large ſtature, are however taller than the former, and thicker and ſtronger made; eſpecially thoſe that live towards the north, who reſemble a good deal the *Kamtſchadales* and *Tchukotſkoi*.

There is beſides a very great difference in their cuſtoms and habits. The wandering *Koreki* are extremely jealous, and ſometimes kill their wives upon ſuſpicion only; but when any